

A practical guide of arthApatti-pramANa

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arthApatti word refers to both arthApatti-pramA and arthApatti-pramANa. In case of pratyaksha also, the word pratyaksha refers to both pratyaksha-pramA as well as pratyaksha-pramANa. In case of anumAna, shabda and upamAna, there are different words for pramANa and pramA. It is respectively anumAna-anumiti, shabda-shAbdI and upamAna-upamiti.

Though arthApatti-pramANa is different from anumAna-pramANa fundamentally, in order to have a practical understanding, one can note the analogous terms keeping in mind vyatirekI-anumAna.

The term “upapAdya” is analogous to sAdhana whereas the term “upapAdaka” is analogous to sAdhya.

Here, upapAdya-jnAna = arthApatti-pramANa.

And upapAdaka-jnAna = arthApatti-pramA.

pramANa is always the karaNa of pramA whereas pramA is the fala. Thus, upapAdya-jnAna is the karaNa whereas upapAdaka-jnAna is the fala. तत्रोपपाद्यज्ञानं करणम्, उपपादकज्ञानं फलम्. The relationship of upapAdya-AkAra-vritti with vishaya is the vyApAra. उपपाद्य-आकार-वृत्तेः विषय-सम्बन्ध-रूप व्यापार [VedAnta ParibhAshA commentary by Panchanan Bhattacharya ji, page 193]

arthApatti-pramA i.e. upapAdaka-jnAna is basically a kalpanA, an imagination which is done on the basis of upapAdya-jnAna. तत्र उपपाद्यज्ञानेन उपपादककल्पनम् अर्थापत्तिः ।

The word arthApatti has different derivations while being used as pramA and pramANa.

arthApatti-pramA: artha = upapAdaka, Apatti = kalpanA, अर्थस्य आपत्तिः, उपपादकस्य कल्पना, तत्पुरुष समास.

arthApatti-pramANa: artha = upapAdaka, Apatti = kalpanA, अर्थस्य आपत्तिः यस्मात्, उपपादकस्य कल्पना यस्मात्, बहुव्रीहि समास.

Just as in case of anumAna, there is sAdhana-jnAna and due to that one gets sAdhya-jnAna, here, one has upapAdya-jnAna and one imagines upapAdaka-jnAna. However, the mechanism is not like anvayi-anumAna. Though it is not vyatirekI-anumAna but appears somewhat similar thereto. That is to say: if there were to be upapAdaka-abhAva, there would be the impossibility of upapAdya. That means, upapAdaka-abhAva will imply upapAdya-abhAva. And since upapAdya is present, upapAdaka must be there. ($\sim q \Rightarrow \sim p$; p ; hence, q).

येन विना यदनुपपन्नं तत् तत्रोपपाद्यम् । If x becomes impossible on account of absence of y, then x is upapAdya.

यस्याभावे यस्यानुपपत्तिः तत् तत्रोपपादकम् । If x becomes impossible on account of absence of y, then y is upapAdaka.

y-jnAna is arthApatti-pramA and x-jnAna is arthApatti-pramANa. x-jnAna is present and y is imagined resulting into y-jnAna as arthApatti-pramA.

An example

Devadatta-who-does-not-eat-in-daytime is seen to be obese. This leads to the knowledge through imagination that Devadatta-eats-in-night. Because otherwise Devadatta-who-does-not-eat-in-daytime would not be seen to be obese.

upapAdya = The obesity of Devadatta-who-does-not-eat-in-daytime = x

upapAdaka = Devadatta-eats-in-night = y

In case of y-abhAva, x-abhAva has to be present. Since x is present, it implies that y must be present.

यथा रात्रिभोजनेन विना दिवाऽभुञ्जानस्य पीनत्वमनुपपन्नम् इति तादृशं पीनत्वमुपपाद्यम् । यथा वा रात्रिभोजनस्याभावे तादृशपीनत्वस्यानुपपत्तिः इति रात्रिभोजनमुपपादकम् ।

We should note that despite being different from vyatirekI-anumAna, for all practical purposes, the arthApatti-anumAna *prima facie* works just like that. Just as in vyatirekI-anumAna, sAdhya-abhAva is the vyApya and sAdhana-abhAva is the vyApaka, here upapAdaka-abhAva is vyApya and upapAdya-abhAva is vyApaka. In advaita vedAnta, vyatirekI-anumAna is not accepted. Only anvayi-anumAna is accepted. There is no anuvyavasAya of “anuminOmi” in case of arthApatti, rather “kalpayAmi” is the anuvyavasAya.

A comparison of arthApatti-pramANa vis-a-vis vyatirekI-anumAna is as under:

arthApatti-pramANa	vyatirekI-anumAna (as per NyAya)
upapAdaka	sAdhya
upapAdya	sAdhana
यत्र यत्र उपपादकस्य अभावः, तत्र तत्र उपपाद्यस्य अभावः	यत्र यत्र साध्यस्य अभावः, तत्र तत्र साधनस्य अभावः

arthApatti-pramANa	vyatirekI-anumAna (as per NyAya)
There is upapAdya-jnAna from which upapAdaka is imagined. The imagination of upapAdaka results in upapAdaka-jnAna i.e. arthApatti-pramA.	There is sAdhana-jnAna whence sAdhya is inferred. Inference of sAdhya results in sAdhya-jnAna i.e. anumiti-pramA. The vyApti is between sAdhya-abhAva and sAdhana-abhAva.
upapAdaka-abhAva can be understood as vyApya and upapAdya-abhAva can be understood as vyApaka for practical purposes.	For example, when ajnAna is sAdhana and jnAna-abhAva is sAdhya; from sAdhana-jnAna, we infer sAdhya as sAdhya-abhAva is the vyApya and sAdhana-abhAva is the vyApaka.

Types of arthApatti-pramA

There are two types of arthApatti-pramA namely drishTa-arthApatti-pramA and shruta-arthApatti-pramA.

drishTa-arthApatti-pramA

drishTa-arthApatti-pramA refers to that arthApatti-pramA wherein arthApatti-pramANa is generated from a source other than shabda. शब्द-इतर-प्रमाण-प्रमितेन-अर्थेन-अदृष्टस्य-अर्थस्य-कल्पना.

For example, one sees silver in the shell which is placed before him and he has a knowledge, “इदं रजतम्”. And later comes to realise - this is not silver “नेदं रजतम्”. Here, the nishidhyamAnatvam is known from a source other than shabda. And through this nishidhyamAnatva-jnAna, which is arthApatti-pramANa, he imagines arthApatti-pramA i.e. mithyAtva-jnAna.

The nishidhyamAnatva of silver, at that very place where it is perceived, is impossible without the mithyAtva of silver. That is to say, in case of mithyAtva-abhAva, there will be nishidhyamAnatva-abhAva. Here, arthApatti-pramA (mithyAtva-jnAna) is based on arthApatti-pramANa (nishidhyamAnatva-jnAna) which is generated from a source other than shabda.

Hence, it is an example of drishTa-arthApatti-pramA.

तत्र दृष्टार्थापत्तिर्यथा “इदं रजतम्” इति पुरोवर्तिनि प्रतिपन्नस्य रजतस्य "नेदं रजतम्" इति तत्रैव निषिध्यमानत्वं सत्यत्वेऽनुपपन्नम् इति रजतस्य सद्भिन्नत्वं सत्यत्वात्यन्ताभाववत्त्वं वा मिथ्यात्वं कल्पयति ।

shruta-arthApatti-pramA

shruta-arthApatti-pramA refers to that arthApatti-pramA wherein arthApatti-pramANa is generated from shabda. Here, the impossibility i.e. incongruity of the intrinsic meaning of the heard-sentence leads to imagination of different meaning. श्रुतार्थापत्तिर्यथा यत्र श्रूयमाणवाक्यस्य स्वार्थानुपपत्तिमुखेन अर्थान्तरकल्पनम्।

A VedAntic example can be given as follows. One hears from Shruti “तरति शोकमात्मवित्”. The word shoka stands for bondage. However, the sentence is stating that the bondage is removed by Atma-jnAna. Now, the intrinsic meaning of this sentence is impossible unless the bondage is mithyA. If the bondage is not mithyA, then it cannot be removed by Atma-jnAna. That is to say, in case of mithyAtva-abhAva, there will be Atma-jnAna-nivartyatva-abhAva. Thus, shoka-sya-mithyAtva-jnAna is shruta-arthApatti-pramA and shoka-sya-Atma-jnAna-nivartyatva-jnAna is arthApatti-pramANa. यथा “तरति शोकमात्मवित्” (छा.उ. ७.१.३) इत्यत्र श्रुतस्य शोकशब्दवाच्यबन्धजातस्य ज्ञाननिवर्त्यत्वस्यान्यथानुपपत्त्या बन्धस्य मिथ्यात्वं कल्प्यते।

A MImAmsA example can be given as follows. One hears another man say - “alive-Devadatta is not at home”. Now, the intrinsic meaning of this sentence will be impossible unless alive-Devadatta is outside-home. Thus, arthApatti-pramANa is the knowledge that alive-Devadatta-is-not-at-home which arises from a shabda. arthApatti-pramA is the knowledge that alive-Devadatta-is-outside-home. "जीवी देवदत्तो गृहे न" इति वाक्यश्रवणानन्तरं जीविनो गृहासत्त्वं बहिःसत्त्वं कल्पयति।

Shruta-arthApatti-pramA is again classified two-fold as abhidhAna-anupapattih and abhihita-anupapattih. श्रुतार्थापत्तिश्च द्विविधा, अभिधानानुपपत्तिः अभिहितानुपपत्तिश्च।

abhidhAna-anupapattih अभिधानानुपपत्तिः

In case there is incongruity of anvaya-abhidhAna when only part of the sentence is heard, one imagines another-pada (word) which is anvaya-abhidhAna-upayogI. This padAntara-kalpanA is called abhidhAna-anupapatti-rUpA-shruta-arthApatti-pramA. यत्र वाक्यैकदेशश्रवणेऽन्वयाभिधानानुपपत्त्या अन्वयाभिधानोपयोगि पदान्तरं कल्प्यते तत्राभिधानानुपपत्तिः।

anvaya-abhidhAna refers to anvaya-tAtparya. When someone says “द्वारम्”, there is anvaya-abhidhAna of karmatva to the door. Now, kriyA and kAraka expect each other. The anvaya-abhidhAna of karmatva to the door results in expectation of a kriyA. And thus, there is an adhyAhAra i.e. अश्रुतपदस्य कल्पनम् of kriyA “पिधेहि”, “close”.

Thus, anvaya-abhidhAna of karmatva on hearing vAkya-eka-desha results into the imagination of anvaya-abhidhAna-upayOgI-padAntara namely kriyA to remove the incongruity of anvaya-abhidhAna. यथा 'द्वारम्' इत्यत्र 'पिधेहि' इति पदाध्याहारः ।

Similarly, if someone says “पिधेहि”, then there is anvaya-abhidhAna of kriyAtva. And this results in the imagination of an anvaya-abhidhAna-upayOgI-padAntara in the form of karma. And thus, there is an adhyAhAra of karma “द्वारम्”.

Thus, on account of hearing a part of sentence, the imagination of anvaya-abhidhAna-upayOgI-padAntara due to incongruity of anvaya-abhidhAna is termed as abhidhAna-anupapatti-rUpA-shruta-arthApatti-pramA.

***abhihita-anupapattih* अभिहितानुपपत्तिश्च**

This refers to those shruta-arthApatti-pramA where the meaning of heard sentence is understood. However, that meaning is recognised to be incongruous. And hence, there is arthAntara-kalpanA as against padAntara-kalpanA described earlier. अभिहितानुपपत्तिस्तु यत्र वाक्यावगतोऽर्थोऽनुपपन्नत्वेन ज्ञातः सन्नर्थान्तरं कल्पयति तत्र द्रष्टव्या ।

For example, one hears the sentence from Shruti “स्वर्गकामो ज्योतिष्टोमेन यजेत”. Now, from the heard sentence, one understands that jyotishTOma-yAga is the sAdhan of swarga. However, yAga is kriyA-vishesha which is momentary and is no longer present after its performance. Therefore, the understood-meaning of the heard-sentence is incongruous unless there is an intermediary entity apUrva which is present after the completion of yAga till the attainment of swarga.

References:

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